

belief in a miracle which he did not share
 he was
 thinking more of the advantage of the
 faith in God
 which resulted than of the untruth on which
 that result
 was based. He was making use of an
 error to feed
 faith in God. Ideas of personal cleanliness
 have become
 so exaggerated in practice as to submerge
 the far more
 important belief that God dwells in all and
 to become
 a standing insult to -humanity. Similar
 exaggeration
 of the idea of woman's chastity led to the
 dethronement
 of the goddess of the household and to
 careful control
 of her activities with a view to purity. In
 insisting-
 on the need for anxious consideration and
 controlled
 life before disagreeing with established
 teaching, this
 culture choked thought and instilled
 excessive obedience
 to authority. This disability attached even
 to the
 teachers of the established doctrine. Like
 wells in
 towns meant for the orthodox which are
 merely pits
 into which water is led by pipes, and in which
 no attempt
 is made to touch the springs of water
 underground, the
 teachers could only repeat what they had
 learnt, and
 could not add to it from their own
 thought. Thought
 in them was not stimulated to add to what
 they learnt.
 In preaching tolerance of differing ideas of
 the god-
 head this culture led people to treat
 different ideas of
 God as so many gods, until as Basavanna
 said, there
 is no standing room on account of this
 number of gods.

The very legitimate law of cause and effect
enunciated
by the doctrine of *Karma* has been applied
backwards
to life; and a questionable superstructure
in the form
of a doctrine of helplessness built on that
doctrine.
Much other error of the same kind is
familiar to most
persons who look at this social life.